

Federal Council BULLETIN



Vol. XVIII, No. 4



April, 1935

The Churches Face To-morrow

By Albert W. Beaven

The New Outlook of Home Missions

By Charles E. Schaeffer

Churches Speak Out on American-Japanese Relations

World Conference Announced for 1937

Christian Youth Conferences

A JOURNAL OF INTERCHURCH COÖPERATION

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VOL. XVIII, No. 4

APRIL, 1935

THE EDITORIAL OUTLOOK

A Lenten Prayer

IF THOU, O Lord, shouldest mark iniquity, who would stand? Enter not into judgment with Thy servants, for in Thy sight is no man living justified.

In Thy presence, our Father, our disguises and pretenses do not avail, and under the light of Thy holiness we know ourselves for what we are, mean and petty creatures who seek our own in spite of our noble pretensions. Have mercy upon us. Give us the grace to see our faults more clearly that we may truly repent.

We confess the sorry confusion of our common life to Thee. The nations are still at war with one another, each nation seeking its own advantage. Our national life is burdened with the sin of injustice. Millions live in insecurity and poverty while others spend their substance in riotous living. Those who possess authority love power more than justice and use their fellowmen as tools of their own desires. The cry of the needy arouses us only slightly from our selfish indifference.

We acknowledge that the world's sin is our own, that the greed which we condemn when it results in obvious inhumanity is in our own heart; that the world is unjust because none of us love justice with sufficient abandon; that the vices of civilization are compounded of the lusts of all of us. Give us grace to look into our own hearts before we cast a stone of condemnation.

May we achieve the grace of true humility in Thy presence so that we may cease to defeat Thy will for the world by our self-will. May the vision of what we might be convict us of what we are so that Thy mercy may redeem us of our sin through Jesus Christ our Lord. Amen.

—From "Prayers for Services," Charles Scribner's Sons.

How Shall We Face Social Change?

IN TIMES of social stress, as in times of personal calamity, men become extremists, either of the radical or the conservative variety. The prevailing psychology is of William James' "utterly utter" type. Issues are faced in "either—or" fashion. There is little place for such a character as "Puzzle-nut" in *If Winter Comes*—the young student who was so often respectfully skeptical, with his "Well, now, I don't just see that, sir!" People are expected to take a fighting stand.

We are in such a period now. A crisis came upon us five years ago, and since that time we have plunged deeper and deeper into confusion and bafflement. Political and social ideals long identified as American, character values as expressed in the pursuit of business and professional careers in a highly individualistic civilization, even the basic virtues which stand up well under conditions of relative security—all these have felt the impact of disruptive social forces that have shaken our world. The result is that we are hearing challenge and counter-challenge from embattled defenders of the past and from resolute iconoclasts who would make all things new. "Fundamentalism" is not merely a religious, but a general social phenomenon. It has its apologists in business, industry, finance, politics, social work, education. Against it the ranks of revolution are forming on all fronts. One is pressed to line up either for the old order or against it. The prophets of a new world are flinging out their challenge, threatening the hesitant ones with the ignominy that overwhelmed the laggard general to whom Henry IV said, "Go hang yourself, brave Crillon; we fought at Arques and you were not there."

It is morally easier to be an out-and-outer

than to follow Aristotle in pursuit of a golden mean. The most arduous rôle of all to play is that of one who sees a vision of a better world but for whom that vision does not dim the lessons of history nor obscure the treasures of a social inheritance. In the ministry and among educators this type of mind is widely prevalent. Reactionaries and convinced revolutionaries there are in considerable numbers, but probably the preponderance of intelligent leadership in these two professions falls in the category of those who want change and plenty of it and are ready for a reconstruction in the whole field of social ethics, but are unable to see any promise of redemption in a swiftly fought Armageddon.

For all such, a new technique is necessary—a technique of *faith-inspired experimentation*. That the past furnishes no blue-print for the future every modern-minded person is convinced. But that an effectual statesmanship must negotiate with the past, only reckless spirits will deny. Out of the past come convictions and loyalties, a hierarchy of values and a sense of direction. In a time of social upheaval the past should serve to show the direction in which we may hope to realize progress. To increasing numbers it seems clear that both Christianity and social science point toward a more collective economy in which the strong shall bear the burdens of the weak, and in which the weak shall be made strong. How far we should go, or can go, in subordinating individual initiative, in “planning” and social control, experience alone can demonstrate. What is needed is a loyalty to Christian ideals of justice and goodwill that is strong enough to break through a hampering social structure even though we are unable to see “the distant scene.” For a long time, perhaps, “one step” must be enough, but it must be a resolute step taken in the confidence of a great faith in the meaning and promise of our common life.

Richard B. Harrison

“MY PEOPLE need me so,” was once the expression of Richard B. Harrison when a friend questioned him about his untiring interest in the field of dramatics among Negro schools and colleges. This deep interest had possessed him from the days of his boyhood when he often crept into the lamp-lighted gallery of the little playhouse at London, Ontario, to listen to the Shakespearian ac-

tors who visited the little town, through the days of his study at the Detroit School of Dramatic Art, over a period of forty years’ travel as a dramatic reader and teacher, through the five years of his leading rôle in “The Green Pastures,” until Death claimed him on March 14 of this year.

Behind this expression of interest in his people was a vision that some day the world would have a deeper appreciation of the Negro in the field of drama than that which saw only the black-faced minstrel type of Negro-entertainer. It was this vision that caused him repeatedly to decline to play the burlesque on the stage, and to dedicate his life to educational work in the Negro schools, colleges and churches as a way of aiding his people in dramatic interpretation.

It was this vision that caused him to hesitate when offered the rôle of “de Lawd” in Marc Connelly’s biblical drama, “The Green Pastures,” which originally pictured what Connelly thought were the Negro’s religious conceptions. After forty years of service with his people he would certainly not accept, for the sake of the larger opportunity of Broadway lights, any part which would either be sacrilegious or hold the Negro people up to ridicule. “My God and my people come first,” was his expression to friends whom he consulted, “and I shall never sacrifice them for any amount of money or prestige. Unless I can interpret this part with reverence and guide this play as a vehicle for a better understanding of God and the spiritual life of Negroes I shall never accept the rôle.”

Through 1,658 performances across this country Mr. Harrison led the cast of ninety Negroes in the play which will not soon be forgotten. The world caught a new vision. It saw Negroes in a new light. It saw something of the long suffering of this people, whose great comfort has been Christ. It saw a God loving all peoples of all races, nations and classes.

The actor’s last words to his understudy, “Hold me up—the world needs this play,” recall some of the experiences of the company’s last tour just before his illness. In some cities they were refused hotel accommodations because of their color and were obliged to live in their train coaches.

The life of Richard B. Harrison and the lesson of “The Green Pastures” challenge America to a searching of its community life to find

a remedy for those conditions which deprive Negroes of justice and blind most white people to an appreciation of them as fellow-humans. The great tribute paid him by the pulpit and the press of the land makes it all the more imperative that Christian America should recognize the vast army of Negroes surviving this great actor who are contributing in the field of art, drama, music, literature, industry, agriculture, religion and other lines so basic to the welfare of our common country.

How Sacred Is Marriage?

IT WOULD be hard to find a minister who does not champion the sacredness of marriage. The light-minded conception which thinks of it as an adventure or a tentative arrangement from which the persons concerned can escape if they find it irksome is held in abhorrence.

Yet ministers have contributed, at least indirectly by sins of omission, to the widespread feeling of the casualness of marriage. How many ministers give time and attention to the preparation of young people for the opportunities and responsibilities that are before them in homemaking? This is a responsibility which ministers can hardly turn over to anyone else in view of the fact that they actually perform the marriage ceremony for most people. Leaving aside the case of strangers, with whom a minister has not had previous contacts, his own young people, when they marry, are graduates of whatever course of instruction he has provided. While no teacher can be held fully responsible for the success or failure of his students, he must be held responsible at least for giving them a training which will make success probable.

If the minister is to continue saying with good grace that he believes in the sacredness of marriage he must cease to treat it casually. He must give it an attention in keeping with his solicitude for the young people involved and with its social and religious importance. He must think of homemaking as one of the most important parts of the life of his people, and of preparation for it as one of his chief opportunities with youth.

In a recent study the Federal Council's Committee on Marriage and the Home sent a questionnaire to about one hundred ministers, who had been indicated in a nation-wide inquiry as

having a special interest in family life, asking about the practice of holding interviews with young couples coming for marriage. Of thirty-one replying, only twenty-four had this custom, of whom six followed it in some cases but not in all. A more significant thing is that in response to a request that they give a few names of other ministers holding pre-marital interviews, twenty-one failed to give such names, many of them saying that they did not know of any such. Seven Episcopal clergymen who filled out the questionnaire were considered in a separate class in view of the fact that a canon law of their church requires them to give such instruction. Apart from these there were only three who gave names.

While so restricted a study has its limitations, it does make it evident that only a slight proportion of Protestant ministers do more for the couples who come to them than to tie the legal knot, with, of course, good intentions and best wishes. In one extreme case the minister replied, "Of two hundred eighty-five couples whom I have married I know the whereabouts of only eleven, and am in touch with one." Many others spoke of the difficulties involved in the fact of previous and subsequent non-acquaintance.

In the Episcopal communion, Canon 41 requires that all clergymen give careful instruction to couples whom they unite, and while in some cases the instruction given is doubtless inadequate, the clergy of that church are generally taking the intention of the canon seriously. In other communions a few ministers have done outstanding work but they are as yet only a small proportion.

In a special questionnaire sent to all Protestant theological schools, one question was: "Are students advised to conduct pre-marital interviews in connection with the marriages which they perform?" Thirty-three answered in the affirmative, four of these giving what was called a "yes plus," twenty-four a simple affirmative, and five an affirmative with limitations. Thirteen indicated that such advice was not given, of whom three said it would be henceforth, and three papers gave no answer on this subject. One may conclude that there are hopeful signs of a trend among the clergy to take the sacredness of marriage more seriously, and that this is particularly true of the ministers who are now being sent out from the leading theological institutions.

The Churches Face To-morrow

By Albert W. Beaven

AS I reflect upon my experience in the Federal Council during the last two years, I desire to share some convictions which I hold.

One conviction is a renewed faith in the opportunity and responsibility of the Protestant forces on the American continent. Protestantism is sometimes criticized because it does not secure the uniformity and directness of a more authoritarian form of organization. We do not deny that there are values in an authoritarian method, but we simply state that there are great values also in a form of organization which gives larger freedom to thought and allows the right of difference of thinking to register itself in voluntary groupings. Protestantism cannot get, and is not trying to get, the values that come by compulsion, or by a dominance that rests on a central authority. Those values will be secured and contributed to the religious life of the nation by others. It is our function to secure those values in the religious life which come through a form of organization that preserves liberty of thought but balances it by voluntary coöperation in common tasks. My observations of the Protestant movement during the last two years have strengthened rather than weakened my confidence in the essential soundness of the democratic principle on which we base our hope.

Another conviction is that, while we are moving in the right direction, we are well advised when we attempt to create a better balance between our two cardinal emphases, the one on liberty of thought, the other on coöperation in action. No one will doubt that we grew one-sided in our emphasis on liberty. Our too many church buildings in our smaller towns stand as monuments to a competitive rather than a coöperative planning. Those monuments are a rebuke to our lack of balance.

The most effective attempt that we have made as Protestants in America to restore that balance and develop an adequate coöperative emphasis is undoubtedly the Federal Council. Its central idea is that we learn to coöperate by coöperating. It sets us at common tasks, and thus brings us to a larger appreciation of the fact that we have a common goal, common dangers, and are bound to one Lord and Master. It does not attempt to coerce us into a single intellectual mold, but does attempt to enlarge our vision and fellowship by giving us a common serving and spiritual experience. Twenty-six years of experiment have now established the soundness of that method. It is my definite conviction that the Federal Council offers to Protestantism its most tested and obvious cure for its most serious weakness. It is not a super-church. It is the churches themselves correcting their own relationships. It is not a luxury which we maintain in addition to the Church;

it is an integral part of our church work by which we increase the efficiency of all we do.

My next conviction is that there are so many things which must be done, which can never be done by any single church but must be done by some common agency, that if we did not have the Federal Council we would be meeting to create it!

Watching the effectiveness of the plans when we have worked together, I have become stronger in my conviction that we could go much faster than we are going if we could trust one another more and make larger use of the coöperative instrument we have created. Let us approach the Council not hesitatingly or grudgingly, but warmly and enthusiastically, securing the finest results it can give us. When once we have arrived at a composite plan let us find ways of bringing it to the last parish in the country, and of inoculating our ministers with the consciousness that each one of them is not only the pastor of a parish or the servant of a denomination, but a minister of the whole Church of Christ.

Our people are confused, they hardly know what is Christian, or how to come to a Christian judgment on issues placed before them. Selfish interests try to exploit them, propaganda machines attempt to dominate them, programs and laws, panaceas of a thousand kinds, are placed before them. They are willing to be far more Christian than they know how to be. If they could be mobilized they would constitute a tremendous force pulling toward a Christian solution of many of our issues. But their thinking is not concentrated, their imagination not captured, and their loyalty not challenged. Is it not possible for the churches to say, in a voice united enough so that the world can hear and in the name of their Lord, that any proposal of society or government which asks for the backing of Christian people but which would protect property at the expense of people, would protect the privileged at the expense of the underprivileged, would seek material profit rather than the enrichment of life, would rely upon force rather than justice, would manipulate and control the gifts of God in nature for the interests of the few as against the many, would breed the fears that destroy rather than the confidence that releases and strengthens, would exploit humanity rather than enlarge the life which humanity lives—cannot be consistent with the purpose of God and the teaching of Jesus and cannot have our support?

I admit that such thinking, if it were honest, might be disturbing. It might disturb our prejudices and present customs; very likely. I submit, however, that they are going to be disturbed anyway, and I would rather have the disturbing done by those who are thinking toward the purpose of Christ than by those who think toward selfish or small-group views.

The New Outlook of Home Missions

By Charles E. Schaeffer

Secretary of the Board of Home Missions of the Evangelical and Reformed Church

THE primary task of home missions has always been the Christianization of America. But instead of this being a simple undertaking, as in pioneer days, it has become, in the light of modern social, economic, national and religious conditions, a decidedly complicated affair. Its implications are far more widespread and inclusive, its reaches are more extensive, its interpretation is much broader than formerly. The task of home missions in its widest interpretation is not merely to Christianize the geographical areas of our vast domain, but also to Christianize the areas of life as these present themselves in our complex social order.

To Christianize America implies more than to Christianize Americans, for America is more than the sum total of its individual citizens. America has a soul as well as a body, and our national life as this comes to expression in our laws and institutions, in our motives and ideals, needs to be imbued and pervaded by the Christian impulse and spirit. Herein lies the great unfinished task of home missions.

One of the notes in the home mission appeal has been that of patriotism. Love of country has been an age-long slogan to stimulate home mission workers and supporters of the cause. But patriotism and nationalism are not identical terms. The one implies a devotion to the best interests of the country, whereas the other denotes a narrow and selfish conception of the place which the nation occupies in the total life of its citizens. Nationalism makes the nation supreme, an end in itself, and makes its citizens subservient to its mandates, whether right or wrong. It has no regard for conscience, and none for the rights and prerogatives of other nations. Patriotism, on the other hand, has no selfish motives or purposes. It yields to nothing in its love for and devotion to the country it fondly calls its own, but it ever seeks to lift that country to those high social, political and ethical levels where it may be worthy of the patriot's deepest honor and homage.

One of the essential conditions of collective living in a democracy is the application of the principle of mutual sharing. This is the very heart of the missionary enterprise. Through its home mission agencies the Church has ever sought to interpret to society, to the nation itself, the implications of justice, of righteousness, of peace and goodwill. The glaring inequalities, the corruptions in high and low places, the exploitation of human lives, whether through militarism or through selfishness and greed, all of which still exist, indicate how inadequately the total task of home missions has been accomplished and what yet remains to be done.

Instead of subscribing to a totalitarian state, the home

mission forces are insisting on a totalitarian Christianity, which implies that not only every life but all of life is to come under the dominant control of the mind and spirit of Christ.

This enlarged conception of home missions as related to the total program of the Church is setting the whole task into a new framework. Home mission leaders are fully conscious of this fact and are marshaling their forces for a new strategy and a new advance. They have resolved among themselves that competitive rivalry and consequent wastefulness of service and money in home mission fields shall be eliminated as far as possible.

The Presbyterian Synod of North Dakota has gone on record against any further use of denominational funds in competitive fields. It proposes the setting up of comity committees and then, regardless of what other denominations are doing, to work toward the elimination, within a period of two years, of all competition in aid-receiving fields. This is a manifestation of Christian courage of a high order, and it doubtless will inspire other groups in other sections of the country to emulate this example.

Toward Better Homes

Students of marriage and family life will welcome the new "Bibliography on Education in Family Life, Marriage, Parenthood and Young People's Relationships," just published jointly by the Federal Council of Churches and the International Council of Religious Education. It is a booklet of thirty-two pages, presenting a careful selection of the best literature on the subject and briefly annotating each book and pamphlet. It falls into five major divisions:

- "Books About Family Life and Parenthood"
- "Books for Young People"
- "Aids for Leaders"
- "Helps for Pastoral Counselling"
- "Background Books for Pastors and Leaders"

Under each of these major heads the materials are divided into sub-classifications. "Books About Family Life and Parenthood," for example, includes general books for parents, aids to family worship, relations of husbands and wives, home management, parents and young children, parents and school-age children, parents and adolescents.

There is also a listing of the important magazine articles on religion and home life.

The bibliography can be had for ten cents from the Federal Council's Committee on Marriage and the Home.

Churches Speak Out on American-Japanese Relations

WITH a view to promoting peace and goodwill between the United States and the nations of the Far East, the Executive Committee of the Federal Council, on March 1, adopted a statement recommending that President Roosevelt make clear to the American people that the policy of the "Open Door" is not to be construed as meaning that the armed forces of the United States are to be employed in the Far East for protection of American investments. The Executive Committee also urged the President to continue negotiations looking toward a new agreement for the reduction of naval armaments and in the meantime to adopt a policy of moderation in the construction of the war vessels authorized under the Vinson Naval Bill.

The Federal Council's statement follows:

"The Executive Committee of the Federal Council, desirous of promoting the spirit of international goodwill between our own and other governments, is constrained to bring to the attention of the people of our churches the serious situation now prevailing between the United States and Japan. The maintenance of friendly relations between these two countries is a matter of the most vital importance to the Church, the body of Christ, which includes His followers in both America and Japan.

"The issue which immediately influences our relations with Japan has to do with the proposed maneuvers of the United States Navy. On the very day that Japan announced that subsequent to the termination of the Washington and London naval agreements she would no longer be bound by existing ratios, the Navy Department announced a program of naval maneuvers to be held in the Pacific during the period from May 3 to June 10. These maneuvers, if held, cannot but arouse the suspicion and ill will of Japan.

"Still another situation inimical to the maintenance of friendly relations between the United States and Japan is the extraordinary enlargement of the so-called 'defense' programs of these two countries. Japan has practically completed the naval construction permitted that country under existing naval treaties, while the military and naval budget of Japan rises higher and higher. The proposed budget of our government for the Army and Navy for the year beginning July 1 approximates one billion dollars. In addition, it is proposed to spend vast sums for the construction of additional military aircraft, the modernization of the Navy's auxiliary ships, the strengthening of the merchant marine to aid in war-time movement of troops and supplies, and the development of military defenses in Hawaii and Alaska. Meanwhile, the construction of many of the war vessels authorized under the Vinson Naval Bill is moving forward.

"In view of the foregoing, and with the view of maintaining the peace of the Pacific we recommend:

"*First:* That the United States make clear to the people of our own and other lands that our so-called 'Open Door' policy is not to be interpreted as meaning that the military and naval forces are to be employed for the protection of American investments in the Far East.

"*Second:* That the naval maneuvers scheduled to be held in the Pacific be transferred to other waters and to a place where they cannot possibly be regarded as a threat to Japan.

"*Third:* That naval negotiations be continued between the principal maritime powers looking toward the total abolition of such offensive weapons as battleships, aircraft carriers and bombing planes, together with a drastic reduction in the tonnages of all other categories of naval craft.

"*Fourth:* That pending the negotiation of such an agreement the United States adopt a policy of moderation with respect to the construction of the naval vessels authorized under the Vinson Naval Bill, and that the projected budgets for the Army and Navy be substantially curtailed.

"We believe that were the government to base its foreign policy with the Far East upon the principles broadly outlined in these recommendations, the prospects for peace in the Pacific would be considerably enhanced.

"We instruct our Department of International Justice and Goodwill to transmit copies of this statement to the President, the Secretary of State, the heads of the communions belonging to the Federal Council of the Churches, the executive officers of city and state councils of churches, and the editors of the religious press."

COUNCIL OFFICIALS INTERVIEW PRESIDENT

Dr. Walter W. Van Kirk, Secretary of the Federal Council's Department of International Justice and Goodwill, and Dr. James H. Franklin, Vice-Chairman of this department, called on President Roosevelt on March 13, and laid before him the above statement on "American-Japanese Relations." Dr. Van Kirk reported to the President that during the past several months he had been in conference with church leaders in many parts of the country and that everywhere he had found serious misgivings regarding the military and naval policies of the Administration, particularly as these policies impinge upon the relations of the United States with the nations of the Far East.

The memorandum to the President said, in part:

"You have laid down what you have happily called a 'Good Neighbor' policy with respect to American relations with the nations of the Western Hemisphere. We of the churches have construed this policy to mean that in this particular area the protection of foreign investments will be sought only by diplomatic and non-military means. We have applauded you for your statesmanship in this matter. It is our earnest desire that you extend this 'Good Neighbor' policy to include our relations with all other nations and more particularly at this juncture with the nations of the Far East. We believe that were you publicly to announce that under no circumstances would the armed forces of the United States be employed to protect the financial interest of American nationals in the Far East, the prospects for peace would be enhanced.

"A war with Japan, stripped of all diplomatic verbiage, would be a war to protect American financial interests and American trade in the Far East. The protection of these interests is not worth a war in the Far East."

Protests were registered against the naval maneuvers scheduled to be held in the Pacific during the early summer. "To shift the base of operations for these maneuvers," the President was told, "would, in the judgment of the Federal Council, be an act of high statesmanship and an evidence of your purpose to formulate a foreign policy consistent with your 'Good Neighbor' philosophy of international relations."

The attention of the President was called to the fact that Christian leaders of many different denominations were convinced that the projected military and naval budgets could hardly be construed as consistent with a "Good Neighbor" policy in international relations. Dr. Van Kirk's memorandum said in part:

"It is proposed to spend approximately \$1,000,000,000 on the Army and Navy for the fiscal year beginning July 1. In addition it is proposed to allocate for military and naval purposes huge sums from the monies presently to be appropriated for work relief. At a time when more than 10,000,000 of our workers are unemployed, at a time when more than 22,000,000 of our people are on public relief rolls, at a time when tax burdens are grievous to be borne; at such a time the Administration proposes to launch a program of war preparations unprecedented in our peace-time history. The carrying out of this program will not secure the nation against war. It will, on the contrary, tend toward war."

Bureau of Service Meets Needs in City Church

WE ARE in the midst of a new emphasis on social reconstruction and a new questioning of the power in Christianity to solve the problems of humanity. How should a city church change or adapt its program to meet the present crisis? Ridicule can be best answered by showing a program of many kinds of helpfulness and new conceptions of sharing. The city church should be equipped not only to carry on its own charities, missions, settlements or philanthropies, but to further the work of all social agencies through sending volunteer workers and their many kinds of assistance.

Covenant-First Presbyterian Church in Cleveland has seen this accomplished through its League for Service in a very large degree over a four-year period. A Bureau of Service is maintained which is a receiving station for appeals and a relay station to make those appeals known to the membership and friends of the church. For example, when the Mayor and his committee made a city-wide appeal for unemployment relief, the church was ready for action, its machinery was set, its people expected to respond, and hence it was able to lead off in the campaign.

The Bureau of Service gives people an active part, a feeling of working to spread the influence of the church throughout the community. Giving service

CHURCHMEN OPPOSE NAVAL MANEUVERS

Bishops, religious editors, college presidents, missionary leaders, pastors and executives of city and state councils of churches to the number of two hundred recently signed and sent to the President a letter of protest against the naval maneuvers scheduled to be held in the Pacific during the period from May 3 to June 10. The full text of the letter, together with the names of the signatories, appeared in the *New York Times*, March 11. The communication to the President was made public by the Federal Council's Department of International Justice and Goodwill.

The letter said in part:

"We are convinced that the projected naval maneuvers, tentatively scheduled to be held in the Pacific during the period from May 3 to June 10, will, if held, seriously complicate the task of maintaining peace in the Pacific. It is reported that the proposed maneuvers will encompass more than 5,000,000 square miles of Pacific seaways and will involve the employment of 177 surface ships and 477 airplanes of the fleet's high seas air force. This vast armada has been described in the public press as 'the largest and most powerful by a wide margin ever assembled under a single command in the world's naval history.' Surely, Mr. President, the launching of such a program at such a time cannot but have the effect of making even more tense and difficult our relations with Japan."

Many other pastors and representatives of church organizations have sent telegrams and letters to the President, protesting the maneuvers.

brings love and loyalty to the Christian Church now as always. Only a new set-up of working to bring response must be worked out—a new technique.

One of the discoveries we have made is that people await leadership and convincing proof that their service is valuable and that the tasks to be undertaken are worth while. Since we started this enlistment plan we have seen hundreds of requests fulfilled, and approximately five hundred volunteers enlisted. We have sent workers to eighteen community agencies, as well as to church charities. This does not include those already working, nor those on boards and committees. Here are a few examples of requests: hospital volunteers, playground workers, office assistants for the Federation of Churches, speakers for community campaigns, motor service, Red Cross sewing. Other requests have been for magazines for a detention home, shoes for court girls, dishes for an Italian mission, a library for a settlement, clothing for Humane Society children—and so on, day after day.

When the appeals keep pouring in and responses are continually going out and volunteers are reporting back to the church their experiences and pleasure in meeting some request, we feel justified in saying that our Bureau of Service is a good plan.

GERTRUDE CODY WHEATON.

World Conference Announced for 1937

AT a meeting of the Universal Christian Council's Administrative Committee, recently held in London, it was definitely decided that the next World Conference, after the pattern set at Stockholm in 1925, should be held in Oxford, England, during August, 1937. The theme will be "Church, Community, and State." Preliminary studies have already been under way for several years, with the objective of clarifying so far as may be this vitally important issue on which the Council seeks to concentrate the best thought of Christendom.

Because of the nature of the theme and the type of study which it is hoped to bring to culmination at the 1937 meeting, the attendance will be kept to a relatively small number, namely 250. An additional reason for this limitation lies in the difficulty of finance. The program has been formulated in considerable detail by the Research Department of the Universal Christian Council, under the expert and enthusiastic guidance of the chairman, Dr. J. H. Oldham, of London, Secretary of the International Missionary Council, and Dr. Hans Schoenfeld, Director in the Geneva office. Several volumes of preliminary studies which record the progress of Christian thought in many lands have already been produced and others are contemplated, as groups dealing with the subject matter are being formed in various coöperating countries, notably England. A pamphlet by Dr. Oldham, entitled "Church, Community and State," is now available (25 cents), outlining the issues which the Conference will face.

There are three general classifications among the preparatory study groups, the first type being made up of theologians who will seek to express in present-day terms the doctrine of the Church, especially in its relationships with society at large and, more particularly, the institutions of government. The second classification will consist of groups built up as a cross section of cultural life so as to include ministers, lawyers, government officials, historians, educators and social workers, who will pool their knowledge of the practical aspects of Church-State relationships, with particular reference to concrete situations in the world to-day. A third series of study groups will be made up of less specialized lay people with a genuine interest in the Church and a consciousness of the contemporary need for realistic facing of the challenge of what Edward Shillito has so well called, "Man's other religion—Nationalism."

Interest in this whole plan has been cumulative and particularly on the Continent of Europe it has appealed to Christian leaders of all churches as being not only timely but of strategic importance. It goes without saying that those who watch at close quarters the martyrdom of the Church in Russia, its proposed prostitution to the State in Germany, and its perpetual struggles in

Italy, Spain, and elsewhere for control of its own destinies, are aware that in Christian unity there is strength. Without some united approach to this pre-eminent problem of the day the churches are sacrificing a source of strength which they can ill afford to lose.

One of the questions which have been very much discussed in recent years with respect to this proposed World Conference is its relation to the Conference on Faith and Order, which is scheduled to be held in Lausanne during the same summer. Many have felt that it would be highly desirable to hold the two conferences in adjacent cities at times so planned that delegates interested in both can attend without excessive expenditure of either time or money. Practical difficulties involved in such a plan, however, included the problem of the Swiss franc in its relation to non-gold currencies, and the securing of the type of entertainment which will best facilitate the work of such a conference as the Universal Christian Council contemplates. The atmosphere of Oxford is ideal for this purpose and expense can be kept to a minimum due to the fact that university quarters will be available through the courtesy of British members and officials of the movements. Furthermore, the distance between England and Switzerland is not so great as to offer any serious handicaps in the case of those who are delegates to both bodies and the dates of the two meetings will be arranged so as to make attendance at both easily possible.

Letters of specific invitation to the heads of the churches in all the world have been issued under the joint signatures of the Chairman of the Council, Archbishop Germanos, representing the Ecumenical Patriarch of the Eastern Orthodox Church; the Chairman of the Administrative Committee, Bishop Bell of Chichester; and the General Secretary, H. L. Henriod, of Geneva. The letter calls attention to the special pamphlet which Dr. J. H. Oldham has prepared for the purpose of explaining the object and the general plans of the Conference, and which reinforces the conclusion reached at the meeting at Fanoe, Denmark, last summer, that "No question more earnestly demands the grave and earnest consideration of Christian people than the relation between the Church, the State, and the Community, since on these practical issues is focused the great and critical debate between the Christian faith and the secular tendencies of our time." The letter further states that it is vitally important "that the whole body of Christian people should be awakened and educated to understand the real nature of the struggle which the Christian Church has to wage throughout the world to-day."

Already a number of churches in the United States have actually appointed delegates for this next World Conference or have made provision for their appointment through regular channels. It is highly desirable

that the process be carried on with the greatest possible regularity so that representation will be not merely personal but official. It is also important that those who are to be delegates will know of that fact well in advance so that they may participate to as great an extent as is feasible in the preliminary studies, on whose

effective prosecution the real worth of the World Conference will in no small measure depend. Since America has a representation of nineteen in the Council of One Hundred, and since the World Conference will be two and one half times that number, presumably America will have about forty-eight delegates.

To Select and Train Chaplains for Prisons

THE Federal Bureau of Prisons, through Hon. Sanford Bates, Director, has made a formal request to the Federal Council, through Dr. Worth M. Tippy, Social Service Secretary, to assume responsibility for the nomination and training of chaplains for federal prisons and for participation in the supervision of their work. It is understood that suggestions have been made of a similar nature to the Catholic Church.

Mr. Bates points out that each prison is to have a staff of specialists. They include a physician and a psychiatrist, appointed by the Federal Public Health Service at Washington, a psychologist, a supervisor of education, a social worker and a librarian. The chaplain will become a member of the staff, with clearly defined duties. It is the desire of the Bureau that religion shall be made a greater and more competent force in the restoration of the prisoners. The chaplain will have responsibility for the conduct of worship, religious education and personal counselling in the field of religion, and will interview incoming prisoners on their religious background and attitudes.

The Department of the Church and Social Service is

appointing a committee to assist in the work. The personnel includes Professor Arthur L. Swift of Union Seminary, chairman; Rev. C. Rankin Barnes, Professor Jerome Davis, Dr. Helen Flanders Dunbar, Professor Arthur E. Holt and Professor Charles R. Zahniser. A first meeting was held on March 23 and initial appointments of chaplains are soon to begin.

The Committee has turned to the National Council for the Clinical Training of Ministers for assistance in the selection of the personnel. The young men to be appointed will have had college and seminary training and extended clinical experience either in a mental hospital or a correctional institution, or both. The work to be undertaken is so specialized that it is inadvisable for persons who have not had this training to ask for appointments. The desire of the federal authorities is that these appointments shall be taken entirely out of politics.

Dr. Tippy has completed a visitation of the federal prisons with the exception of Alcatraz in San Francisco Bay, and McNeil Island in Puget Sound. Both he and Professor Swift have been visiting prisons and preaching in them on Sundays.

United Youth Conferences Make Deep Impression

FOR over two years there has been a steady development of a "Christian Youth Movement" within the churches. The Federal Council's Department of Evangelism has had a large part in the program carried on under the title, "Christian Youth Building a New World." It had its origin in large part in the International Council of Religious Education and was developed further by the Christian Youth Council of North America when 150 young people from Canada and the United States met at Lake Geneva last June. The program has now been adopted by most of the denominational and interdenominational youth organizations of Protestantism.

To aid in the promotion of the program of "Christian Youth Building a New World" a series of United Christian Youth Conferences has been held across the nation since January 1, under the joint auspices of the Federal Council's Department of Evangelism, the International Council of Religious Education, the International Society of Christian Endeavor, and local organizations. Twenty-six conferences have been held

in important centers with a total attendance of over 14,000 delegated young people from the age of sixteen to twenty-five.

The reports on paid registrations in some of the 26 cities are: Des Moines, 1,700; Kansas City, 1,200; New York City, 999; Richmond, 806; Portland, 704; Baltimore, 613; St. Louis, 600; Washington, D. C., 587; Seattle, 518; Denver, 450; Louisville, 415; Minneapolis, 400; Boston, 377; Lincoln, 326; Clarksburg, W. Va., 275; Nashville, 225; Los Angeles, 200; Huron, S. D., 120.

The coöperative unity involved in these conferences has been impressive. In New York City, for example, 58 local youth organizations joined in the three-day conference. In many cities for the first time the young people met and worked together interdenominationally. The conferences have been inter-racial and in some cities the white and Negro youth met together for the first time.

In those cities where there are local youth councils already organized, they were strengthened, and in other

cities where there are no youth councils, a council will come into being, usually in close affiliation with the council of churches or the council of religious education.

In all the 26 conferences there was a presentation of the claims of the whole Gospel—both individual and social. All the meetings were conducted on a high spiritual plane with carefully prepared worship services which were deeply impressive.

The nine themes around which discussions and plans for united efforts centered are:

1. Developing a Program of Personal Religious Living.
2. Helping Other Young People to Be Christian.
3. Assisting in Bringing About World Peace.
4. Working to Help Solve the Liquor Problem.
5. Helping Build a Christian Economic Order.
6. Providing a Constructive Use of Leisure Time.
7. Being Christian With Other Racial and Cultural Groups.
8. Preparing for Marriage and Home Life.
9. Developing a Christian Type of Patriotism.

Rural Life Sunday--1935

NEW RURAL BOOK LIST

"SUGGESTIONS for the Observance of Rural Life Sunday," May 26, 1935, have been issued in leaflet form by the Committee on Town and Country of the Home Missions Council and the Federal Council of Churches. Included are the 1935 Rural Life Sunday Message prepared by Dr. Warren H. Wilson, of the Presbyterian Board of National Missions, also a suggested order of service, including appropriate responsive readings and hymns prepared by Miss Viola Schuldt of the Larger Parish of Dover, N. J.

Rural Life Sunday finds its roots in the Rogation Days, days set apart by the early Christian Church for the purpose of offering special prayers to God for his blessing on the fruits of the soil. Rural Life Sunday has been widely observed each year beginning with 1929, when it was launched at a meeting of the International Association of Agricultural Missions.

The leaflet presents detailed suggestions for methods of observance in churches and church schools. There is also a brief bibliography. Single copies are available at three cents each, \$1.00 per hundred.

A new list of almost 400 titles of books, pamphlets and periodicals, entitled "A Guide to the Literature of Rural Life," compiled by Benson Y. Landis, has been published by the Federal Council's Department of Research and Education. It is the third edition of the Guide, the first having been brought out in 1929, listing representative titles of the more recent and accessible works on rural life. Many pamphlets and periodical articles are included. The emphasis is on non-technical material.

Titles are arranged under thirty-six divisions, including works on history, philosophy, biography, poetry, fiction, economics, government, sociology, home-making, planning, health, social work, dramatics, music, the library, education, religion, international relations. The list contains, for example, practically all of the available books now in print on the rural church in the United States. Single copies of the Guide to the Literature of Rural Life are available at ten cents each; rates for quantities on application.

Ministers' Convocations Mark Growing Fellowship

CONVOCATIONS of ministers are being held in increasing numbers for the discussion of questions of common interest and for Christian fellowship. Many of them are held under the auspices of state councils of churches, councils of religious education, or city councils of churches.

An inspiring interdenominational outlook is characteristic of these gatherings. Merely denominational plans are secondary; the community and the world are to the fore. This is evidenced by the themes about which the programs are centered, such as "Christianizing the Life of To-day" (West Virginia); "Christ Pre-eminent" (Wisconsin); "Building a New World" (Pennsylvania); "Re-Thinking Illinois"; "Meeting the Challenges of To-day" (Oklahoma).

The schedule of state convocations for 1934-35 has already included the following: West Virginia, Jack-

son's Mill, May 14-18; Wisconsin, Milwaukee, October 29-31; Massachusetts, Framingham, November 12-14; Connecticut, Hartford, December 6-7; Minnesota, St. Paul, January 14-16; Iowa, Des Moines, January 14-15; New York, two meetings, one at Albany, October 29-30, and the other at Canandaigua, October 31-November 1; Nebraska, Lincoln, January 14-16; Kansas, Topeka, January 15-16; Pennsylvania, Harrisburg, January 28-29; Indiana, Indianapolis, February 4-6; Ohio, Columbus, February 4-7; Illinois, Springfield, February 25-27; Oklahoma, Guthrie, March 1.

The attendance during the past season was in most cases better than it had been during the last three or four years. Ohio reported the second largest attendance in sixteen years. Nine hundred and fifty-nine pastors registered for the entire convocation and 200 others came for single days. Though it was sub-zero

weather in Minnesota, the registration was 235. Iowa had 243 from 100 towns. Nebraska had 282 pastors of twelve denominations coming from 57 counties. Pennsylvania enrolled over 1,000 persons (lay and clergy) representing 22 denominations. In Indiana, 400 pastors and religious workers came together.

The programs provided for discussion as well as addresses. A most comprehensive plan of discussion has been developed in Ohio over a period of years which makes a strong appeal to the pastors and results in the producing of pronouncements which really reveal the thinking of the clergymen present. A convocation

chaplain or preacher is secured for each convocation. Among those who helped in this way were President A. W. Beaven, Bishop J. Ralph Magee, President Albert W. Palmer, Dr. Edgar DeWitt Jones, Dean Charles W. Gilkey, Dr. Halford Luccock, President George W. Richards, Dr. Joseph R. Sizoo, Bishop Edwin Holt Hughes. Among the speakers on social, theological, and church problems were Dr. Arthur E. Holt, Dr. Joshua Oden, Professor Wilhelm Pauck, Dr. Albert E. Day, Dr. Henry A. Atkinson, Bishop W. F. McDowell, Rabbi Stephen S. Wise, Bishop Charles Wesley Burns, Dr. William R. King, Dr. M. A. Dawber.

New Aids for Evangelism

TO provide suggestions of fruitful plans, tested by successful experience, for strengthening the evangelistic emphasis of the local church and deepening its spiritual life, the Federal Council's Department of Evangelism has issued two new pamphlet publications.

The first, entitled "Easter and Evangelism," outlines methods for use during the Lenten season in cultivating the devotional life, in holding evangelistic meetings of different types and Holy Week observances, and in training children and youth for church membership.

The second pamphlet bears the title, "Fifty Great Days: Easter to Pentecost," and aims to recover this period, often neglected, for a vigorous ministry. It strongly emphasizes the significance of Pentecost in the life of the early Church, urges that the day be given a new place in the Church to-day, and suggests how this can be done. Other observances are suggested for the period, including Mother's Day and Ascension Day.

The use of the devotional monthly magazine *Today* is proposed as a natural sequence to the Lenten "Fellowship of Prayer."

Each of these pamphlets may be had for 3 cents per copy, 25 cents per dozen, \$1.50 per hundred.

ANNUAL MEETING IN WASHINGTON

The Department of Evangelism will hold its Eighteenth Annual Meeting in Washington, D. C., at the Calvary Baptist Church, April 30-May 1. The morning and afternoon programs of the two days will consist of a brief presentation of some of the great themes and problems of modern evangelism, followed by a discussion period in which all those present will be asked to participate. Each day at noon there will be a thirty-minute devotional address.

The Annual Meeting Banquet will be held on Tuesday evening, April 30, when the speakers will be Dr. William Hiram Foulkes and Dr. Albert W. Beaven.

Federal Council View of Mexican Conflict

OPPOSITION to a governmental inquiry into the religious situation in Mexico was expressed by the Executive Committee of the Federal Council of the Churches of Christ in America in a statement adopted on March 1. The proposal in the Senate for an investigation was termed "an unwarranted interference with the internal affairs of another nation." At the same time the Council went on record as strongly supporting "religious liberty for all groups both in Mexico and in every other part of the world." The text of the resolution of the Executive Committee was as follows:

"In the absence of sufficient authentic and unbiased information, we do not undertake at this time to pass judgment on various aspects of the controversy between the Mexican Government and the Church. On two points, however, our convictions are clear:

"1. We take a vigorous stand in support of religious liberty for all groups, both in Mexico and in every

other part of the world. We would be untrue to the genius and spirit of Protestantism were we to do otherwise. If the Mexican or any other government fails to recognize the right to full freedom for the worship of God and for religious teaching, it will forfeit the respect of all who understand the indispensable place of religion in both personal and national life.

"2. We record our strong opposition to the resolution introduced into the United States Senate calling for an inquiry by the American Government into the religious controversy in Mexico. We would regard such action by our Government as an unwarranted interference in the internal affairs of another nation. We believe that it would have no value for the safeguarding of religious liberty and would jeopardize our friendly relations with Latin-American countries. Moreover, the proposed measure ignores the grave denials of religious liberty existing in other nations, which are equally subject to investigation."

New Yearbook of American Churches

The 1935 Edition of the *Yearbook of American Churches* will come from press early this month. It is the only volume undertaking to present a picture of American religious life as a whole. There are many denominational yearbooks or volumes dealing with specialized phases of religious activity, but the *Yearbook of American Churches* is the recognized source of information for American religious life as a whole. Its presentation of Protestantism is especially full, but there are also summaries of Catholic and Jewish developments.

This is the first edition of the book which has appeared since 1933, since its plan of publication calls only for biennial volumes. It is edited by Dr. Herman C. Weber, whose work upon the 1933 edition of the *Yearbook* and also his specialized studies in American religious statistics have given him a position of important leadership in this field. Doctor Weber's standing as a reporter of Protestant life and work is attested by his being invited to prepare the section dealing with Protestantism in the *American Yearbook*, which is published annually as an encyclopedic record of American life.

The new *Yearbook of American Churches* includes surveys of trends in major fields of religious interest, a record of denominational and interdenominational work, a complete roster of the names and addresses of the agencies and officials of the various denominations and other material which makes it invaluable as a reference volume.

The pre-publication price (\$1.75 postpaid) holds good only to April 20. After that date, the volume will be sold at the regular price of \$2.00. Orders at the pre-publication rate should be sent to the Federal Council of Churches, 105 East Twenty-second Street, New York.

Workers' Education in the Coal Fields

Stanley and Marie Hamilton and Edwards and Marjorie Dickinson are representing the American Friends Service Committee and the Federal Council of Churches in a joint project of community service and workers' education in the bituminous coal fields around Shadyside, Bellaire and Neffs, Ohio, and in western West Virginia. Twenty-four classes have been set up, with an enrollment of 256 men and women—coal miners and their wives and daughters, local business men, union officials, ministers, government officials. Subjects offered in the "People's University" include chorus singing, dramatics, economics, cooking, mathematics, English, woodworking and many others, all rooted in the actual needs and desires of the community. There has been a remarkable response. No fees are charged. Rent and light for meeting places are donated by both Protestant and Catholic churches,

by the United Mine Workers' halls, by coal companies, lumber companies, the Elks and others.

James Myers, Industrial Secretary of the Federal Council, maintains a special relation of supervision and counsel with this project together with representatives of the Friends, and frequently visits the field. There is urgent need for funds to carry on and extend this most promising program. Contributions should be sent to Olive Van Horn, Treasurer, Coal Areas Committee, 105 East Twenty-second Street, New York. Books are also needed for the libraries which have been started in coal centers where there have never before been such facilities and which are eagerly used; also clothing. These should be shipped prepaid to the American Friends Service Committee, 1515 Cherry Street, Philadelphia.

The American Friends Service Committee is also continuing its varied program in other parts of West Virginia and Kentucky, including a health clinic, handicraft shops, subsistence gardening and canning, and resident friendly advisers on subsistence homesteads.

Program for Abolishing Block-Booking

The Motion Picture Research Council, with the coöperation of a score of national organizations, including the Federal Council of Churches, has drafted a bill to prohibit and prevent the trade practice known as "compulsory block-booking" and "blind selling" in the leasing of motion-picture films in interstate and foreign commerce.

The chairman of the drafting committee is Professor Joseph P. Chamberlain of the Columbia University Law School. He was assisted by Professor Noel Dowling. The bill was presented to Congress on March 6 by Representative Samuel B. Pettengill of Indiana and referred to the Committee on Interstate and Foreign Commerce, of which Mr. Pettengill is a majority member.

The Pettengill bill deals exclusively with the trade practices of block-booking and blind selling. It is not tied up with the proposal to establish a federal commission to supervise production of pictures at the studios, which is proposed by the Culkin bill. The joint committee is not supporting the Culkin bill, which involves censorship and is regarded as impractical under present conditions.

After sharing in the conferences held under the auspices of the Motion Picture Research Council, Dr. Worth M. Tippy, Secretary of the Federal Council's Committee on Motion Pictures, said,

"The Pettengill bill is carefully drawn, and is worthy of the support of the churches." Hearings will be held soon and the churches will be advised by the Federal Council's committee through the church press as to ways in which they can lend assistance.

NEWS OF CHRISTIAN COÖPERATION

New Haven Seminar for Ministers

Because ministers often feel that "the well has gone dry" and have a desire for spiritual and mental replenishment, the New Haven (Conn.) Council of Churches sponsored a "Seminar for Ministers" each week from January 8 to February 26. It met at the Yale Divinity School from 4 to 5:30 P. M., one afternoon each week.

The first four sessions were conducted by Professor Halford E. Luccock on the general theme, "Preaching for Today's Life." He took up the following specific subjects: "Preaching to Life Situations," "Use of the Bible in Preaching," "Use of Contemporary Literature in Preaching," and "Preaching During Lent." The second four sessions were led by Professor Douglas Clyde Macintosh on "Religion To-day and To-morrow." He discussed the following subjects: "Humanism and John Dewey," "Religious Realism and H. N. Wieman," "German Liberalism and Karl Barth," and "The Social Gospel, Personal Evangelism, a Vital Evangelistic Theology and the Oxford Group Movement." His scholarly presentation of the trends of theological thought proved very enlightening.

Felix Manley, Secretary of the New Haven Council, suggests that other councils of churches may wish to try this project.

Detroit Carries On Lenten Evangelism

Throughout the entire Lenten period, the Detroit Council of Churches is holding great noon-day services at the Lafayette Theatre, which, through broadcasting over WWJ, reach not only the people of Detroit, but an audience living in more than 400 cities and villages in four states and Ontario. The engineer of the radio station figured that a similar series in 1934 reached 810,000 persons. The speakers for the six successive weeks of Lent are Dr. Charles R. Brown, Dr. H. H. Savage, Dr. Justin W. Nixon, Dr. Albert W. Beaven, Bishop George Craig Stewart and Dr. Merton S. Rice.

Dr. Ward Called to Rochester

The Rochester (N. Y.) Federation of Churches has called Dr. C. Franklin Ward to the executive secretaryship, succeeding Wilbour Saunders, who resigned to become the principal of Peddie Institute. Doctor Ward has had noteworthy success both in the pastorate and in executive posts. From 1925 to 1929 he was the Pacific Coast secretary of the General Council of the Presbyterian Church. In 1929 he became national secretary for the General Council, being charged with the promotional responsibility for all the boards and agencies of the Presbyterian Church.

Summer Schools for Rural Ministers

The Home Missions Council has available its annual announcement of special schools for ministers in town and country churches, to be held during 1935. Thirty schools, seminars, institutes and short courses are listed. The schools listed are all conducted on an interdenominational basis.

Summer schools for town and country pastors have now been conducted for over twenty years. The courses offered are tested by long experience. The main purposes of the schools are: (1) to help pastors become acquainted with tested methods of country church work; (2) to assist them in getting an understanding of the trends and problems of modern country life; (3) to develop fellowship among ministers in town and country parishes; (4) to increase contacts between clergymen and agricultural leaders. A number of the schools announced are being held at agricultural colleges throughout the nation.

Single copies of the leaflet, which is entitled, "Continuing Education for the Minister in Town and Country—1935," are available from the Home Missions Council, 105 East Twenty-second Street, New York, at three cents each. Rates for quantities will be quoted on application.

Dr. Herring Plans Mexican Seminar

The tenth annual "Seminar in Mexico" will be held in Cuernavaca and Mexico City, July 3-23, 1935, under the auspices of the Committee on Cultural Relations With Latin America. The Seminar aims to help Americans gain an insight into the problems, culture and lives of the Mexican people. It consists of three weeks of lectures, round-table discussions, and field trips. It supplies a general introduction to Mexican history, economics, art, international relations and archaeology, under the leadership of outstanding Mexican and American authorities in many fields.

Applications and requests for detailed information and rates should be addressed to Hubert C. Herring, Executive Director, 287 Fourth Avenue, New York.

Student Volunteers to Meet in Indianapolis

The twelfth quadrennial convention of the Student Volunteer Movement is to meet in Indianapolis (instead of Cleveland, as originally announced), from December 28 to January 1 next. The convention theme is "Fulfilling for Our Generation the World Mission of Jesus Christ." It will bring together about 2,000 student delegates from the colleges and universities of the United States and Canada to consider their responsibility for the foreign missionary enterprise. Among the speakers already scheduled are Doctor Temple, Archbishop of York, and Dr. T. Kagawa of Japan. Full information may be secured from Jesse R.

Wilson, General Secretary, 254 Fourth Avenue, New York.

Laymen's Missionary Congress in Chicago

"Younger Men" will gather at the Stevens Hotel, May 2-5, for the National Younger Men's Missionary Congress, under the auspices of the Laymen's Missionary Movement. Prof. Arthur H. Compton of the University of Chicago is chairman of the Congress Committee. Bishop Ernest Lynn Waldorf is heading the coöperating committee of pastors. "Jesus Christ and the World To-day" will be the theme of the Congress.

Four major topics will be discussed in platform meetings, conferences, group meetings and personal interviews:

- (1) The world's need and the forces bidding for world power.
- (2) Our heritage as sons of great missionary forefathers.
- (3) Our resources as Christian communions and agencies.
- (4) The power of Christ.

Christian Endeavor in World Convention

The ninth World Convention of Christian Endeavor is announced to be held in Budapest, Hungary, next August. An American delegation is being assembled which will be representative of the movement in all parts of the United States and Canada.

Dr. Daniel A. Poling of New York is president of the World's Christian Endeavor Union. The American delegation will divide into several tours of varying degrees of length and expense, covering the principal countries of Europe. Mr. Carroll M. Wright, Superintendent of the Travel Department, 41 Mount Vernon Street, Boston, Mass., will furnish information as to prices and schedules.

New Note in Mother's Day

Mother's Day this year, May 12, will be marked by an effort on the part of the welfare and philanthropic agencies, to draw attention to the needs of the destitute mothers and their children. A Mother's Day Committee, composed of prominent men and women, is being created by the Golden Rule Foundation, which seeks to enlist country-wide aid and service in behalf of agencies caring for the aged and dependent. The aim is to get away from the commercial concept of Mother's Day and to make of it a spiritual and broadly human observance, leading people to remember neglected, ill, old or poverty-stricken mothers, as a loving tribute to their own mothers.

Religious Life at the Nation's Capital

Under the chairmanship of Rt. Rev. James E. Freeman of the Washington

Cathedral, a "Committee on Religious Life in the Nation's Capital," is directing its energies to enlisting a greater interest in the contribution which religion has to make to the national life. The work of the committee is an impressive demonstration of the possibilities of religious unity, since it brings together the Protestant, Roman Catholic and Jewish churches in a definitely religious objective. The Washington Federation of Churches is cooperating in representing the interests of Protestantism. The President of the United States has strongly endorsed the movement.

The primary emphasis of the Committee is to encourage church attendance and thereby—to quote President Roosevelt's words—"to strengthen those spiritual ideas of worship and service so essential to our highest welfare as a nation." A special aspect of the program is the interest in meeting the religious needs of government officials and employees.

Further information may be had from the Secretary of the Committee, Canon Anson Phelps Stokes, 2408 Massachusetts Avenue, N. W., Washington, D. C.

Temperance Education Foundation Announced

Dr. Ernest H. Cherrington, of Westerville, Ohio, for many years the General Secretary of the World League Against Alcoholism, announces the formation of the Temperance Education Foundation. The purpose of the new corporation is to carry on education "on all phases of the alcohol problem, including research and collection of data and the dissemination of information on the nature and effect of, the manufacture of, the use of, and the traffic in, beverage alcohol, together with the problems arising therefrom."

The plans for the Foundation include the publication of a new monthly magazine, support of the *International Student*, now edited by Harry Warner, for educational work in colleges and universities, and continuation of the *Scientific Temperance Journal*, formerly published by the Scientific Temperance Federation, which is expected to act as the research department of the Foundation. Doctor Cherrington interprets the chief function

of the Foundation as influencing the leaders of thought and action.

Conference on Church Architecture

On May 7, a "Conference on Church Architecture and Allied Arts" will be held in the Old Synod Hall, at the Cathedral of Saint John the Divine, New York, beginning at 10 A. M., and continuing throughout the day.

The conference is being arranged by the Interdenominational Bureau of Architecture, Elbert M. Conover, Director. The program will include an address by Rt. Rev. William T. Manning on "The Cathedral Idea and Ideal," a presentation of "Architecture for Smaller Churches," led by Dean Milo Gates, a consideration of "The Trends in American Church Design" and illustrated lectures on "Present Problems of Church Remodeling," "Stained Glass," and "Architectural Leadership." The period of worship will be led by Dr. Luther Reed, chairman of the Lutheran committee on architecture.

AMONG THE BEST NEW BOOKS

Two Centuries of Student Christian Movements

By CLARENCE P. SHEDD
Association Press. \$3.00.

This is an impressive, almost monumental, record of student Christian activity in America from colonial days down to our own. Doctor Shedd's perusal of letters, student diaries and manuscripts has resulted in a fascinating picture of the early Christian societies, like the one which was formed at Harvard as early as 1705. The record of the rise of the student Y. M. C. A., beginning at the University of Virginia in 1858, is especially full. Certain aspects of the student societies emerge as characteristic of the entire two centuries, such as the intercollegiate relationships, the missionary and international outreach, the interdenominational membership, the interest in both personal religion and social-ethical problems, the association of alumni and faculty with students.

No one concerned with the religious life of students can afford to miss this masterful survey. At countless points it sheds light on present problems. Church

workers in our colleges and universities will find it invaluable, both for its factual materials and its rich suggestiveness.
S. M. C.

The Jew and the World Ferment

By BASIL MATHEWS
Friendship Press. \$1.50.

Too many books about the relations of Jews and Christians fall into a one-sided emphasis. Either they stress an appreciative understanding of the Jews and their contribution to civilization, while failing to make clear the distinctive witness of Christianity, or else they emphasize the Christian message while failing to reveal the Christian spirit toward the Jews. Basil Mathews' approach combines the two needful emphases better than any other volume that we have seen.

A more colorful, informing and readable discussion of the present status of the Jew it would be difficult to imagine. It traces the transition of the Jew from the ghettos of Europe into the life of the modern world, the tragic record of

the treatment of Jews by so-called Christian peoples, the experiment of Zionism and the dilemma of the young Jew in facing the trends toward assimilation while struggling to keep his racial heritage intact. The analysis of the spiritual heritage of Israel is a marvel of sympathetic understanding and at the same time the interpretation of the supreme values that the Christian Gospel offers is exceptionally persuasive and winsome.
S. M. C.

Memories of Four-Score Years

By SAMUEL HALL CHESTER
Presbyterian Committee of Publication, Richmond, Va. \$2.00

This autobiography of one of the great leaders of the Southern Presbyterian Church has a many-sided interest. It has historical significance as a picture of life in the South at the time of the Civil War and during reconstruction days. It gives many sidelights on religious conditions and trends in the South. It is, even more, an interpretation of the foreign missionary movement.
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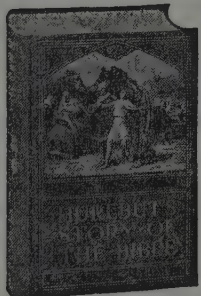
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In this condensed edition of a larger volume, Madame Biéler has given us an engaging and illuminating study of Continental Protestantism during the greatest part of the nineteenth century. To-day, when so much eager aspiration flows into communistic channels, it is good to contemplate d'Aubigné's conversion and to watch the enthusiasm of those youthful leaders of the Genevan "Reveil." So the hero matures, horizons widen, we catch interesting glimpses of giants of the past, like Neander and Schleiermacher. Among them moves the fine figure of the scholar, historian, man of God. Fame comes to him, his *History of the Reformation* achieves astounding success. His interests reach out internationally; he is an initiator of the Red Cross, he helps to start the Evangelical Alliance, his "Salle de la Reformation" was the fitting home of early sessions of the League of Nations.

The writer and leader, ever walking humbly with his God, is also shown in his home, head of a patriarchal group, with the setting of his loved lake and mountains.

English readers who enjoy French will do well not to miss this book, for here

Protestantism appears in its most attractive light.

VIDA SCUDDER.

Looking Toward a Public Welfare Plan

By RUSSELL H. KUNTZ

Russell Sage Foundation, New York. 25 cents.

This valuable pamphlet summarizes the trend from public poor relief and private social work to a vast new system of public welfare under the direction of social work executives. The conclusions forecast a permanent public welfare service, national in scope, accepting "public welfare administration as a legitimate and abiding function of government." The author is disquieted by the possibility that the federal authorities may throw the "chronics" and "unemployables" back upon the states and localities. "Without federal participation and leadership, neither the states nor the local units may be expected to push the whole distance in the present drive toward modernization of the welfare machinery." Competent opinion is wholly agreed that this modernization should be carried to completion and that the time is favorable for the undertaking.

W. M. T.

"What Is This Christianity?"

By EDWARD S. WOODS
Bishop of Croydon

Harper. Cloth, \$.75; paper, \$.35.

Christianity began as "an Event," the Bishop of Croydon insists—an event revealing that "the greatest need of our modern world . . . is to recover the sense of the eternal and the supernatural." Christianity is also "an Experience." Jesus was God "among men, caring, understanding, sympathizing, bearing their griefs and carrying their sorrows." That experience we may share.

Christianity is "a Fellowship." It is inherently social, and "those who have been the most passionately eager to save the souls of their fellow-men have often found themselves impelled, as by an irresistible force, to labor for the redemption of the whole evil environment, in which any spiritual life is manifestly impossible." Christianity is thus "an Adventure." The Church "has failed to attract recruits because it has promised rewards and not hardships." Hitler, Mussolini and Stalin have called their youth to adventure and youth has responded.

Christianity is "a Society," which transcends race and nationality. As a

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society, it has a mission to all peoples. Missions are "an unescapable obligation." The trouble is that, because of our disunity, "we cannot give Christ the body through which He could effectively work, nor can we give the world that demonstration of love in life which would open their eyes to the truth of God." It must become visible.

Finally, Christianity is "a Victory." Christianity is both "this-worldly and other-worldly." Jesus is at home in both worlds and "the whole complex, interesting, fascinating range of human life and activity is doomed to become shallow, aimless and unsatisfactory unless it is shot through with a sense of the eternal and the supernatural."

C. S. M.

Financial Recovery for the Local Church

By JULIUS EARL CRAWFORD

Cokesbury Press. \$1.00.

This book should be a great boon to the pastors and church officers who are facing difficult financial problems in their communities. The distinctive merit of Doctor Crawford's study is its conception of church finance in truly spiritual terms. What he is striving for is not merely the getting of money, but the recovery of the spirit of self-giving and sacrifice as an essential part of the Christian life. He conceives stewardship not as a way of securing funds for various enterprises of the Church, but as a way of life. At the same time, he does not fall into a visionary or Utopian point of view. His plans are rooted in actual

experience and have been thoroughly tested in local churches whose names and addresses are given. All the practicalities of church finance, including the making of the budget, the every-member canvass, the cultivation of the constituency and the accounting for funds, are treated in a way that cannot fail to be helpful.

Planning the Good Life

By HENRY H. SWEETS

Presbyterian Committee of Publication, Richmond, Va.

This is a simple guide for the "plain man" in his search for the true meaning of life, pointing to Christ as the Light upon the way. The center of interest is, first, the individual in his own personal discovery of the supreme values, and, second, the Church and its place in developing the good life. The Church is considered especially in its relation to the home and the school, the educational function of the Church receiving the major emphasis. The contribution of the Church to education is set forth persuasively.

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By A. S. BAILLIE

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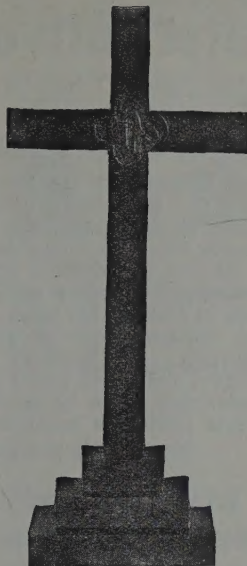
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